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The AMERICAN FRIEND

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FEBRUARY 22, 1960

Unpacking gifts of medicine at the Friends Hospital in Kaimosi, Kenya Colony, East Africa. Left to right: Dr. Wilbur Beeson of Greenfield, Indiana, through whose concern the gifts were made; Imbugwa Asedi, chemist; Dr. David Hadley; Gladys Kimball, nurse; John Makesi, the ambulance driver; and Dr. Peter Green. **Story on page 54.**

AMONG FRIENDS

In the Five Years Meeting

Observations and Concerns

Glenn A. Reece
General Secretary

Friends and The Church

Friends have ever considered the Church to be much more than a building, an organization, or a denominational body of Christian people. The Church enfolds the entire body of people on earth who have come under the Lordship of Christ, the body of which He is the head.

Therefore, Friends have chosen to be known as the Religious Society of Friends rather than to use the name "church." It has been felt that we are only a part of the total Church in the world and that the rightful application of the term "church" belongs to the entire body of Christian people of every race and nation.

In union with Christ the various members are brought into fellowship with each other. Collectively they are one body. Individually they are members one of another in Him.

An Enfolding Fellowship

This fellowship and unity is not of our own making. It is given to us through Christ. When we rightfully consider ourselves to be the children of God then we are also united in His family—a part of the body of Christ.

Friends belong in the Christian tradition. We are a segment of the total Christian Church which encircles the earth.

This Church is interdenominational, interracial, international and intercontinental. It is many millions strong. It has access to divine resources and guidance. It is the instrument of God's redemptive love, mercy, forgiveness, tender concern and care. It is the bearer of the "Good News" to all people.

Many yet outside the fellowship of the Church are potential members of this body. In His prayer in John 17, Jesus said, "Neither pray I for these alone, but for them also which shall believe on me through their word, that they may be one . . ."

This enfolding fellowship which is not of our choosing or creation is, therefore, not ours to discredit or deny.

The Society of Friends forms a very small segment of this total Church. We do, however, have opportunity to make a significant contribution if we are faithful to our great heritage.

Interdependence Binds Us

While we do have a significant place to fill, yet there is great joy and strength to be derived from the consciousness that we are within the body of this world-wide Christian fellowship. We are charged with the high privilege and grave responsibility of being a worthy part of this fellowship, the body of Christ.

This can be achieved only as we come into the unity of the Spirit and become aware of this interdependence which binds all of us together in sharing of the depths of our faith and the life and service which are the natural and inescapable expression of such living faith.

The Church of Christ is a living organism and can never be contained in mere creed or letter, even though these be perfectly stated.

We can rejoice that Friends discovered in our beginnings that experience of God within and living witness thereto in all of life is our purpose, of which we dare not fall short. Thus, only, do we attain a position well within the stream of the true Church.

The right of private conscience is more important than any other expression or action by the person can be. In our land with our heritage of religious freedoms this is the basic, and sometimes, the ultimate freedom. To be ordered to inform about another person is the final invasion of personal conscience by the machinery of the state."

—Rev. John Evans

"We are being forced to learn a new and common language of **co-survival.** New ground rules are being devised to keep the East-West competition within the bounds set by the necessity of co-survival, to temper acute political conflicts and bring under control the spiraling arms race." —Christian Herter

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Editorials . . .

Greater Endeavor, Greater Opportunity . . .

The United Services report for the past year brings much encouragement to Friends. The most extensive program of Christian concern, action and service in Five Years Meeting history was undertaken, and the endeavor was given the greatest support ever.

More than a quarter of a million dollars was contributed for United Services in 1959, nearly 9% more than in 1958, the previous high. This increase was made at a time when most charitable contributions declined.

The accomplishment in 1959 is significant. It reveals that Friends are realizing their Christian outreach responsibilities to a greater extent than ever before. It indicates the capable, qualified and dedicated leadership which the Five Years Meeting has been privileged to enjoy, from the General Secretary down through the various departments and committees, to the faithful workers on the field.

It demonstrates belief in the idea that inspired the creation of the Five Years Meeting, that by working together in Christian unity Friends could accomplish Christian works that could not be achieved individually. And it illustrates the confidence which Friends have in the United Services program as a means to carry out the Great Commission of Christ.

While Friends should be pleased with the advancement of the past year, this is no time to rest on our oars. "The fields are white unto harvest." A tense and hungry world is searching for a way to save itself, a way which can be found only through the love and forgiveness of Christ. As long as there is a single soul who has not had the opportunity to hear the Good News of the Gospel, Christians must strive with all their power and means to follow the instructions of their Master and Savior to carry the Word unto the uttermost parts of the earth.

It is a sign of growth that an expanded United Services program for 1960 has been mapped, presenting an even greater challenge for Friends than that of the past year.

—Merritt Murphy

Reality and the Christian Experience

We have a law which requires the producers of synthetic leathers to so stamp their product, that it shows it is an imitation. In a similar manner, real leather is stamped with the words "genuine leather." We have no such guide when it comes to the reality of Christian experience. We are not in a position to say that the experience of God is real in one case and not real in another. The reality of the experience rests with the individual and God. As concerned Christians, we can only demand that men be honest in their encounter with God.

However, as the leather by its wear proves itself to be genuine, so does the Christian prove himself by the way he weathers the storms and tensions of life. The fake will crumble under the pressures of society because of his sandy foundation, while the real will continue to stand on his solid foundation, Jesus Christ. How quickly the world sees the fake. It is no wonder that people turn away from the truths of the Christian message when they see the false reality of membership. It is in our lack of integrity concerning the reality of membership in the church that the critical mind of our scientific age finds reason for his rejection of the Christian Church as a source of redemption.

I have often heard Elton Trueblood say that if you have the reality, nothing else is necessary, and if you do not have the reality, nothing else will suffice. It is well that each one of us examine ourselves and see if we have the reality of the Christian experience in our lives and if we are showing it to others in our living. The youth of our meetings are looking to us, persons in positions of responsibility, and asking if the Christian life is real with us. We can not pretend to be what we are not, and expect any growth in our meetings. The simple truth of the uneducated mountaineer remains when he said, "You can't lead where you ain' a goin'."

A Prayer . . .

Grant unto us, O God, the courage to be honest with ourselves and our associates. Illustrate to us our short comings and prod us with Thy grace into active service for Thee. May we always seek to grow in the reality of our personal encounter with Thee. Amen.

—Lawrence E. Barker

Lawrence Barker, a native of Jonesboro, Indiana, was recorded a minister by Indiana Yearly Meeting last summer. Now while completing his senior year at Earlham College, he is serving as minister of the West Milton, Ohio, Friends Meeting.

True Patriotism . . .

"He is the truest patriot who benefits his own country without diminishing the welfare of another." —Jonathan Lymond.

"How then shall we best express our patriotism? We need to dedicate ourselves to a better way of life, and to a Christian endeavor, no matter at what sacrifice, for the good of others."

"Love of country means love of men and women of the country."

—*Statement by London Yearly Meeting*

"That We Fail Not Man Nor *Thee*"

By Victor Paschkis

When one writes about our peace testimony, particularly as it concerns individual responsibility for one's professional work, it requires an impersonal summary. This testimony, so central to Friends beliefs, is today more baffling than in the early days of Quaker history.

When one examines our national policy he finds it now based on "deterrence" and a grotesque reversal of the Golden Rule. "Therefore all things that men do to you, do ye even to them" is the threat which has become the basis of our national policy. We do not accept this deterrence personally, but refer to its pronouncement in an impersonal way: "they" or "the American Government" are responsible while we feel no personal involvement. But we must come to recognize that in a democracy the government is "we."

Keen Understanding Needed

Lest such self-identification be a source of frustration since it means assuming responsibility for acts of government we may think immoral, we must take certain steps, the first of which is **informing ourselves.** Here we cannot depend largely upon government. Information is often suppressed on weapons testing, the results of nuclear weapons testing and fall-out, and on disarmament. We must make special efforts to learn the truth. Adequate information can be found and it can be understood. The use of "leisure time" for study into such questions is the price we pay for a democratic way of life.

Second, we must **reach conclusions,** conclusions based on our religious beliefs as Friends and Christians. This involves the Golden Rule, forgiveness, and resisting evil. If we refuse to learn the facts and to reach Christian conclusions, all of us, friends and enemy alike, face the probability of death.

Then, we must **act!** Act by talking with and writing those who represent us in government. (2) Act by arousing our fellow citizens to their responsibility in these matters. (3) Many Friends will feel, in view of today's urgency, that they must perform acts of civil disobedience such as the vigils, protests, marches and similar expressions of protest.

Another pertinent question asks, "How does our peace testimony relate to our work and sources of income?" Possibly no one can extricate himself entirely from the defense effort of our country, but we must be sure our involvement is not so direct or so great that it entails a direct share of guilt. Thus weapons research, development and production is direct involvement, while the production of steel may involve one according to its civilian or military use. Certainly if one's work is predominately for military use and build-up it would seem to contradict our peace testimony. That this is important is seen by Selective Service, which uses nature of previous employment as one gauge of the honesty of the request for CO status.

Spreading the Truth

If the military is involved beyond good conscience, should one leave quietly or state the cause of resignation? The latter course may result in transfer if the employer understands; and if there is no transfer, a statement made in humility and clarity may spread the truth of God. At least one did not "hide his light under a bushel."

We have written about peace; but the same personal responsibility should be applied to any cooperation with the liquor industry, and to other fields where moral implications may need our consideration.

One last caution: we may know suddenly what we **should** do. But "comfort" and "security" make us hesitate. The spirit of conformity rules such an act as ' 'unconventional." Yet this being different is a central necessity. The world's advances were without exception made first by people who were a small minority.

One of our "Friend's calendars" reminds us that of 21 civilizations that failed, 19 did so because of a mixture of atheism, materialism and alcoholism. Atheists and materialists argue against personal involvement, that our moral reasoning is impractical. Our expression of the peace testimony must include being doers of the word even against overwhelming odds. Too many of us are hearers only.

Here the author writes about the second concern under which he travelled early in 1959, *the Friends peace testimony. In the June 1st issue he wrote concerning race relations.*

A member of the New York City Friends Meeting, he is an associate professor of Mechanical Engineering at Columbia University and president-elect of the Society for Social Responsibility to Science.

George Bailey is an American who speaks Russian fluently. He was thus able to hear much intended only for Russian ears as he was in Russia this summer. He tells how the government "hecklers" were easily spotted, asking questions such as: "How many Negroes have been lynched in the U.S. since 1952?" From side remarks, George Bailey could see the crowd was almost always on the side of the American.

"An obsessive dread of war was the most widespread attitude I found," he writes. There is growing evidence that the people will not release the slight new freedoms won from de-Stalinization; "that time is gone, to return to the old days is out-of-the-question: for the people won't permit it." Although fear and repression still accompany each Russian, there are evidences of relaxation.

"But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in words or speech, but in deed and truth."

I John 3:17-18 (Revised Standard Version)

The Discipline of Solitude

By D. Elton Trueblood

Solitude is today an increasingly rare experience. It is a common thing for a person of any age, upon coming into a room or house alone, to turn on the television or radio at once, or perhaps to telephone somebody. This is often done unconsciously, as an effort to escape our confrontation with ourselves. We are afraid to face our own lives. We reach for a magazine; we do almost anything to avoid the fundamental encounter.

Once people know how great the tendency to escape really is, they are better prepared to avoid it. I want to encourage all the people whom I love, and especially the young people under my care, to have times every day when they are deliberately alone. Many do not know how wonderful it is simply to sit in a chair in a room, without noises, or in the open air, without magazine or newspaper or machine of any kind, and to engage in the exciting business of thinking. This is how much of the real depth of the world his come about, but it is shocking to realize how seldom we engage in the practice.

Use of Great Books

Though there are times when a person ought simply to sit and think, without any diversion whatever, there are other times when a person should use his aloneness with the help of the best that the past can give him. Here is where we are aided so much by the use of great books. It is a foolish thing to let one's life be taken up with the writings that are merely contemporary, such as the daily newspaper, the current magazine, or the popular novel of the year. Most of these are, in the nature of the case, almost completely valueless and will be forgotten in a very short time.

The part of wisdom is to do most of our reading in the books which are known to be of permanent value, because they have met the test of time and have shown that they can speak to the conditions of different people in different generations. A good example is to be found in **The Imitation of Christ** which was written 500 years ago. The deep wisdom of the book is illustrated in the following:

> "Do not concern thyself overmuch about who is for thee or against thee; but take care to act so that God will be with thee in everything that thou doest."

The really great books of the ages are very few compared with all that have been written, and yet they are sufficiently numerous so that no person can digest them in an entire lifetime. We shall never run out of the first class materials. This is why it is so wasteful to employ our precious time constantly on what is fundamentally trivial. It is wasteful because it keeps us away from the really great ideas which could help us to be more nearly our true selves.

Establishing a New Tone

Of all the uses of solitude there is nothing better than prayer combined with the reading of Scripture and meditation. If a young person in his late teens could start the practice of reading a short passage of Scripture every day, and could keep this up without exception all the rest of his life, it is reasonably certain that such a life could develop both depth and humility. It is my great hope that some who read this will, as a consequence, make the decision to engage in this practice, using regularly some solitude gratefully and thus establish a new tone in their lives.

The daily reading of the Scripture is done best if it is done in short passages of 12 or 13 verses at a time, so that there is no sense of hurry. But, ideally, these passages should follow one another, so that within a few weeks an entire book of the Bible is read unhurriedly. It is wise to use a Bible that will take ink on its paper so that each page can be marked, its words underlined, and the passage dated. Thereby, in subsequent days, one can look back and find a record of his own spiritual life.

It is a pathetic sight to see people of any age wondering what to do with their time. Sometimes we feel actually guilty if our lives are not filled with activity. What I want to get across as clearly as possible is the conviction that such a filling of our lives is a foolish and immature form of experience. It is more important to **be** than to **do.** The old-fashioned wooden pump taught a very striking lesson in the fact that the handle began to go up and down with the greatest of speed precisely at the time that the well was going dry. Hectic activity is often a sign not of richness, but of poverty of life. It is a mark, not of fullness, but of emptiness. The best mind is the mind that is not always engaging in speech or action. If we are to draw water from the wells of our lives there must be times when we allow the wells to be filled.

Solitude Rightly Used

The deep wisdom of our Biblical faith involves the necessity of silence. "Be still and know" is one of the wisest of all sayings. Even our praying is often inadequate, because we are so often speaking rather than listening. How can we hear what God is saying to us if we are constantly engaged in our own chatter?

However valuable solitude may be, it is not a good thing unless it is rightly used. It is possible to use one's time alone to engage in self pity or to fasten upon the slights that others have given us. So long as solitude is thus self-centered it can lead to bitterness and thus to ultimate defeat. This is why we need to learn how to use our aloneness.

"If Kierkegaard is right, our churches actually harm us when they develop cults of 'peace of mind' and 'positive thinking.' They encourage evasion instead of honest self-searching. They would do better to tear away our illusions, until we see ourselves in our 'sickness unto death." Only then will healing be really possible."

—Roger L. Shinn,
The Existentialist Posture,
Associated Press.

"I Have Seen Incredible Things"

By Wilbur Beeson

These words are J. B. Phillips' rendition of the people's well-known exclamation after the physical and spiritual healing by Jesus of the man sick with palsy (Luke 5:25). I, too, on my recent four-weeks trip to Jordan and Kenya have seen wonderful, yes, incredible things.

In Jerusalem we thrilled to see the Mount of Olives, the Garden of Gethsemane, the Pool of Bethesda, and Calvary. We visited Bethany and Jericho, stood beside the Jordan River and the Dead Sea. At the Friends Mission in Ramallah we had delightful hours of fellowship with Harold and Evelyn Smuck and family, Anna Langston and Lois Snyder, and staff members of the Friends Schools.

The incredible sights included many in Africa, such as Mt. Kenya, Lake Victoria, Mt. Elgon, the Rift Valley, and all the familiar scenes at Kaimosi, Lugulu, Kamusinga, Lirhanda and Vihiga. It was warm and sunny in Africa, so that one could scarcely believe it winter anywhere in our world.

More wonderful, though, was seeing missionaries in both Jordan and Africa going about their work of building the Kingdom of Christ.

In Jordan a tremendous amount of work is going into the two schools and the Ramallah Friends meeting. In Africa, the thousands treated annually at Friends Hospital; the 35,000 children in Friends schools; the many houses being built and utilities cared for by our Industrial Department; the great amount of work being done in the evangelistic department and Friends Bible Institute of East Africa Yearly Meeting; the teaching of agricultural methods and some breeding techniques on the Kaimosi farm—all these bespeak a great consecration to building the Kingdom of Christ. In this age of materialism and political upheaval, it is heartening to see these many missionaries sacrificially giving themselves to spread the Gospel.

I am proud to have had a small part in the work of our Quaker team in Kenya. The drugs which we were able to secure for Friends Hospital at Kaimosi were gratefully received on the field. Dr. Green, Dr. Hadley and I spent a great deal of time unboxing some of the drugs and supplies.

As I, with the missionaries, looked about at the work in Africa, many needs were evident. At the Kaimosi Hospital it is hoped to begin soon, construction of a new home for African nurses. One of the greatest needs in the medical department is for a new building to replace the old main building of the hospital, which is now in very bad shape and, in fact, must be replaced within the next few years if we are to continue our work of healing men's bodies in Africa.

More marvelous than all the sights I saw and more wonderful than the work of our missionaries was something else: it was seeing how the healing, forgiving and uniting spirit of Jesus Christ has reached the needs of the people of Jordan and Kenya. As I spoke at Ramallah Friends Boys School chapel, as I talked with Abraham Sangura, the Hospital pastor at Kaimosi, and to Nathan, the faithful worker in the Hospital; as I met with the Executive Committee of East Africa Yearly Meeting; as I spoke to various African groups, including a New Year's Day prayer conference for leaders of three large quarterly meetings where 1500 people were in attendance; and as I worshipped with the African and European staff of Friends Hospital, I was aware as never before, of the wonderful power of the Christian Gospel.

Customs of the world's people differ greatly; even the ways in which Friends' worship is conducted differ from place to place. I recall how, several years ago in Africa, I spoke in one meeting where several ushers, dressed in long white gowns and equipped with long poles, very effectively awakened anyone who fell asleep during the service. I have often wished when speaking in America, that I had those ushers with me to waken some of my listeners.

And when one enters an African meetinghouse and smells the odors from the earthen floor treated in the customary way

Dr. Wilbur Beeson, right, of Greenfield, Indiana, who served one term, 1954-57, at the Friends Hospital in Kaimosi, here greets Abraham Sangura, the hospital Chaplain, during a visit in late December.

with cow-dung varnish, when he sees how differently the worship is carried on, he may wonder if he will be able to feel the spirit of worship here. And yet, soon a song is sung, a prayer is made, and one begins to realize that here, half-way around the world from home, he is worshipping in a true Christian service, and that these people are worshipping and loving Christ in the same spirit as he knows.

Thus, above all, the most incredible thing I saw was the working of Christ in men's hearts. I am grateful for the opportunity of seeing again at first hand this forgiving, uniting spirit of Christ, as it makes the peoples of all nations into one body of Christian disciples around the world.

Volunteer Service Program Planning Underway

At the instruction of the Five Years Meeting Executive Council, a small committee met in Richmond on January 27 to consider the most effective way of establishing a **Friends Volunteer Service** program.

In a day when great gaps often appear between one's religious training and the actual expression of faith through a life of service, it is evident that Young Friends want opportunity to give their religious training and experience of Christian commitment a chance to mature and find expression. Religious teaching in our homes, Meetings, and schools that does not lead into expression through specific deeds has no sustaining spiritual life or depth.

It is also apparent that increasing concern is being felt by Young Friends for opportunity to grow in ability to offer leadership to the Society of Friends in local Meetings and at other levels. Opportunities need to be expanded to develop new leadership for weak Meetings and expanding Friends' agencies.

A specific recommendation that a Friends Volunteer Service program be established is being forwarded to both the Executive Council and the Young Friends Committee of North America hoping that this will open the way for Young Friends not only to offer meaningful service but also to find deeper faith and develop leadership skills. It is hoped that local Meetings will take a lead in providing opportunities for service, as well as making such service financially possible.

WHAT COULD THE U.S. DO NOW?

1. Bring Communist China into discussions on disarmament and ending nuclear weapons tests. Should not an attempt be made to include China in the proposed Control Commission to carry out a test ban treaty? Shouldn't China also be a member of an expanded East-West disarmament negotiation group?

2. Allow U.S. newsmen, religious leaders, businessmen, tourists and others to travel in China. The Government could help break the travel impasse by allowing an equal number of Chinese newsmen to enter the United States without requiring approval of each applicant.

3. Support the seating of the People's Republic of China in the UN at next autumn's sessions of the General Assembly. The United States should begin immediately to seek a UN-approved solution for the future status of Taiwan which will safeguard the rights of the Nationalist Chinese and the Taiwanese.

4. Extend diplomatic recognition of the People's Republic of China. Our government is anxious to get assurances from the Chinese government that force will not be used against the Chinese Nationalist Government, or her neighbors in Vietnam, Korea, Laos, and India.

Washington Newsletter:
Feb. 1960 Friends Committee on National Legislation

Baltimore Entertains the World Committee

The annual sessions of the American Section of the Friends World Committee were held at Baltimore, Maryland, from Friday to Sunday, January 22-24, 1960. There were 93 registrations plus attendance of local Friends.

Margaret Gibbins of London Yearly Meeting and Maria Comberti of Florence, Italy were the overseas guests. Sigrid Lund, chairman of the European Section, had been expected but much to everyone's regret had to make an early return home because of convalescence from an unexpected operation.

Margaret Gibbins told of some of the problems which face the small European Meetings, such as language differences and strict laws governing military service. She spoke with appreciation of her brief introduction to the Quaker Program at the United Nations and her report was supplemented at a later time by Tartt Bell of the New York Quaker staff. Maria Comberti spoke of social service work in Italy both past and present.

Friends were much interested in Robert A. Lyon's account of his recent visit to Cuba. Despite political difficulties the program of home building, road construction and education are going forward. William Cleveland, with the help of three young Friends, described with vividness the Pilgrimage and Work Camp in England last summer. It is hoped that this valuable project can be repeated in 1961.

Glenn A. Reece closed the sessions with a hopeful view of the part Friends may play in the next decades. In the future, depth and direction should be key words. He mentioned fellowship, extension, interdependence, maturity of life, coordination and our oneness as children of God.

The business sessions were full of discussion and concern. The uppermost topic was that of the proper peace witness at this time. Preparation for the Eighth Session of the Friends World Committee in Kenya, East Africa in 1961 is also claiming enthusiastic interest.

—James F. Walker, Sec'y.

"Tracing old footprints we come on new ones."

—African proverb

Literature in Review

Quaker Religious Thought. Vol. I No. 2, 32 pp., 50¢. Friends Book & Supply House, Richmond, Ind.

Can any good result from Quaker theological discussion?

The present volume comprises an essay by Maurice Creasey entitled "The Quaker Interpretation of the Significance of Christ," comments by three Friends, and Maurice Creasey's reply to their "replies."

Maurice Creasey throws light on the meaning of Christ to early Friends but is less helpful in evaluating present-day attitudes. Harold Walker rightly suggests that the ancient patterns of Friends belief need not be the sole determiners of Friends' views today. Theodor Benfey's important contribution to the volume is the suggestion (a la Paul Tillich) that all possible contemporary insights must be brought to bear on our discussion of the meaning of Jesus to Friends today. Unfortunately, Douglas Steere's comments are largely ad hominem and are reminiscent of early Quaker polemics.

In fact, though the present volume throws light on significant matters (including the prejudices of some of the writers), it contains more heat than light and should help to explain Friends' traditional reluctance to depend on theological formulations.

The blood of the martyrs is the seed of the church; if theology is to be the flower of sciences, it must be nourished by all other sciences and by further, cooler discussions.

—W. Forrest Altman

"Whitewater — Indiana's First Monthly Meeting of Friends, 1809-1959," by Opal Thornburg; First Friends Church, Richmond, Indiana, 50c each.

This excellent depiction in narrative and photos is done in the writer's consistent style—thoughtful, direct and colorful. It is a true historical account, of which Friends may yet avail themselves, by addressing First Friends.

Letter Home, by Antonina Canzoneri. Illustrated by R. Lockin Jones, Broadman Press, Nashville, Tenn., $1.50.

Author of this small book of verse is a young missionary nurse in Nigeria. She writes wistfully, "Sometimes beauty is only for an instant, becoming indelible for a lifetime." Then she proceeds to make indelible in poetry many instants of beauty, humor and sorrow as she has experienced them in her life in Africa.

Sometimes the verses are whimsical, as in this:

". . . . moonlight inches deep
On tall bush grasses, sifting
through my sleep."

Some verses paint a picture:

"Raindrops falling
right on me,
Little black boy 'neath the
banyan tree."

The "Funeral Song of the Drums" throbs with sorrow:

"Dance to the big drum,
Dance to the small drum.
Father is gone and shall
nevermore come."

Black and white illustrations are vivid Nigerian scenes: forest by moonlight, an African battling the storm wind, or the flight of white egrets in spring.

—Mildred E. White

Through a Quaker Archway, Edited by Horace Mather Lippincott, Thomas Yoseloff, Publisher, $6.00.

We Quakers have often been embarrassed by news articles praising our small denomination beyond its deserts, and making us blush because we know our own shortcomings. This editor is anxious for the world to know us as he, a conservative Philadelphia Friend, thinks we are. To quote his introduction, "This book aims to present the present attitude of some of the Society's distinguished and best qualifed members of proved attainment in various endeavors . . ."

The editor continues, "Friends' worship is held on the basis of silence, in charming old meeting houses, nestled in their groves of old trees . . . " Yes, but the huge majority of Quakers in America today worship in "steeple houses" with pastors and music, and many of the new and growing meetings are in homes or rented rooms. And the largest Yearly Meeting in the world today is in East Africa, with many times the membership of Philadelphia.

Nevertheless, these 24 selections by those called "the most prominent Quakers in America today" by the enthusiastic editor, do show how sincere and gifted men and women try to put into practice in business and their various professions their own Quaker principles. These principles vary, but all these statements are interesting, and several even exciting.

One could wish that the editorial assistant had had more time for proof reading, and most particularly for looking up facts regarding the authors, for several amusing errors appear. Also it would have added interest if one knew which, if any, of the articles were written for this book, and if not, where each appeared.

In this brief review it is impossible to comment on even the most stimulating of the chapters, so you must read for yourself.

—E. B. J.

COMING EVENTS

February 22-25—Wilmington Yearly Meeting Pastors Retreat, Quaker Hill, Richmond, Indiana.

March 4—World Day of Prayer.

March 16-19—Young Friends Seminar to Washington, Five Years Meeting Youth Dept.

March 24-25—Seminar on Civil Liberties, Washington, D.C., F.C.N.L.

March 25-27 — Midwest Conference on Human Relations, Germantown, Ohio.

Friendly Life - - - Far and Near

SENT TO TUNISIA in early February in behalf of the American Friends Service Committee's Algerian relief program are Orville and Lola Wolford of Columbus, Ohio. She is a Friend who earlier worked with the AFSC program in the Gaza Strip, while he is a member of the Methodist Church.

* * *

WILMINGTON YEARLY MEETING Pastors' Retreat, Feb. 22-25 at Quaker Hill, Richmond, Ind., begins with registration on Monday afternoon. At 7:30 p.m. Milton Hadley leads discussion on "Strategy of the Church on Social Issues." Following worship at 9:00 on Tuesday morning will be a seminar on "Revitalizing the Local Meeting," led by Glenn Reece; and Bible Study, under William E. Berry.

The Tuesday afternoon session will begin with a seminar on "Adult Christian Education of the Local Meeting," Russell Rees leading. That night Milton Hadley continues consideration of the Church and Social Issues. At 8:45 Thursday morning Glenn Reece speaks on "Revitalizing the Local Meeting," followed at 11:00 by William Berry's course on Bible Study, with the retreat concluding in the early afternoon.

* * *

AN OPEN INVITATION is extended for Friends to meet with a newly-formed group in Orono, Maine. Meeting for worship was held on Feb. 14 at the University of Maine Christian Association, College Avenue and Riverside Street, 3:30 p.m. For further information write Robert Kirkhart, 188 Main St., Orono, Maine.

* * *

PENDLE HILL Summer Term will be July 1st through 22nd. The summer term is called a time to enter imaginatively into the thoughts and beliefs (of both instructors and students) that are relevant to the religious, economic, artistic and social influences that impinge upon man's total experience.

The regular program is supplemented by group discussions on pacifism, community, racial equality and other social issues. It is an opportunity to combine study, worship, work and play, in a congenial place with some fifty other persons, all sharing in a common purpose and intent.

Summer staff: Ruth Hays Smith, director; Howard H. Brinton, Alexandra Docili (regular Pendle Hill staff); David L. Hart, Analytical Psychologist; Allan A. Hunter, minister, Mount Hollywood Congregational Church, Los Angeles. Total cost for board, room and meals is $150. For more information write Secretary, Pendle Hill, Wallingford, Pennsylvania.

* * *

EIGHTY-TWO BRITONS were arrested on January 2 outside Harrington Rocket Base, near Kettering, northwest of London, charged with obstructing the police. At least 15 of these were members or associates of the Society of Friends. Those arrested comprised nearly all the demonstrators organized by the Direct Action Committee Against Nuclear War to express a non-violent protest against the purpose of the Rocket Base.

Accompanied by police who had been well notified in advance, they had marched from the small manufacturing town of Rothwell, 3½ miles away, to the base, had formed several lines across the entrance to the base, and attempted to pitch tents on the verge of the highway, before the arrests took place.

Refusing the conditions of bail, they were sent to jails at Leicester, Bedford and Birmingham. Hearings were held four days later. The 82 went free from the County Hall, Northampton on Jan. 6, having been "conditionally discharged." This meant that no conviction was recorded against them, but that if the present offense were repeated, this case would be considered.

Quoting Jack L. Mongar of the New Barnet Friends Meeting and a spokesman for the group, the constable who arrested him for persisting in erecting a tent said his explanation was, "I think we just wanted to act to wake people up." A representative section of the British public was involved—housewives, schoolteachers, a builder's labourer, an Anglican priest, a retired health visitor and a writer. Their object at the base was to place before the public the views they held so strongly, convinced they were acting under a sense of moral duty. No one of the 82 had acted in a spirit of violence.

—From **The London Friend**

* * *

HAROLD EVANS, recently appointed Chairman of the American Friends Service Committee upon resignation of Henry J. Cadbury, testified on Jan. 27 before the Senate Foreign Relations Committee in favor of Senate Resolution 94. This resolution, introduced by Senator Humphrey and supported by Pres. Eisenhower, would remove the "self-judging" reservation inserted by the Senate in 1946, when the U.S. accepted the compulsory jurisdiction of the International Court of Justice.

The U.S. reservation (which was duplicated by five other nations) "has been an effective block to successful functioning of the International Court," Harold Evans testified. "In any national judicial system it would be unthinkable for a defendant to have the right to determine whether the court has jurisdiction of an action brought against him. To do so in the field of international disputes casts serious doubts . . . as to the sincerity of our advocacy of the rule of law in the world." Two-thirds of the Senate must approve this revision for S. Res. 94 to become effective.

* * *

THE SEVENTH ANNUAL Yokefellow Conference will be held at the Meeting House on the Earlham College Campus in Richmond, Ind., next March 25-26. Speakers will include Mr. Jan Ertezek of California and Dr. LeCato Edwards, Director of the new Yokefellow House in Epworth, England. Some twenty-three Institute groups are scheduled for early 1960, among them several for which registration is open to any interested persons.

An "Institute for Men in Government" will be held April 29-May 1 at Tower House, Mt. Vernon, Virginia. Dr. John Oliver Nelson of Yale Divinity School will be a leader. On May 20-22, an "Institute on the Christian Discipline of Prayer" is scheduled. Resource person will be Dr. Lynn J. Radcliffe, author of "Making Prayer Real," and pastor of North Hyde Park Community Church, Cincinnati, this scheduled in Richmond, Indiana.

HAROLD B. KUHN who heads the department of Philosophy of Religion at Asbury Theological Seminary, recently attended the annual meeting of the American Society of Christian Social Ethics, of which he is a member. Sessions were held at Union Theological Seminary, New York City.

* * *

A NEW CALENDAR of Yearly Meetings around the world for 1960 has been published by the Friends World Committee. Pertinent information is given about the 51 Yearly Meetings and annual conferences of Friends, as well as a list of the principal Friends' Centers and sources of Friendly information in many parts of the world.

This is a helpful guide for Friends who wish to visit in their own country or abroad. Available for no charge by writing Friends World Committee offices:

20 S. 12th Street,
Philadelphia 7, Pa.
or at
Wilmington College,
Wilmington, Ohio.

* * *

A LETTER FROM Cicely Cargill, a Friend of Bulawayo, Southern Rhodesia, tells of their first meeting on last November 29th in their own meeting house. This had been made possible by generous gifts from Britain and America.

Friendly Fellowship

Thorntown, Ind. — Sugar Plain Friends recently held a series of meetings with Norval Webb as speaker. Stressing "Visitation Evangelism," he urged the responsibility of the individual for those around him. Three discussion groups considered techniques for this evangelism.

Extensive remodeling of the front entrance and vestibule of the Meeting House has been done, with many hours of volunteer labor going into the work, as well as the necessary professional carpentry.

A number of men and some women cooperated in picking up corn in the fields for two days last December, thus helping with Meeting expenses. More than $200 was made from this gleaning, which brought to $1,000 the total earned from the crop project.

* * *

Earlham, Iowa — These Friends enjoyed a Christmas program on Dec. 20 which combined special music by both choirs and participation by the entire Children's department. The high school class was responsible for attractive decorations in the auditorium and for the tree. Substantial "white gift" offerings were received, designated for the A.F.S.C., the United Budget and other projects.

Two girls from the youth group, Patlea Hole and Louise Rater, attended the annual Youth Conference at William Penn College, Dec. 4-6. Several members attended the recent Seminar on Agricultural Surpluses held on Dec. 15-16 at the college.

A recent and much-appreciated gift to the church was the installation of new lighting fixtures for the entire basement. Memorial funds given for the late Irene Williamson were augmented with funds from her husband, Stanley Williamson. The entire church and especially the Sunday School is grateful for this modern lighting in each classroom and in the dining room area.

* * *

Winston-Salem, N. C. — This Friends Meeting honored Dr. Francis C. Anscombe at a Sunday evening tea, Jan. 24th, at the meetinghouse. The occasion was to pay tribute to Dr. Anscombe for the recent publication of his book, "I Have Called You Friends," the story of Quakerism in N. C. Robert Frazier, Friend of Greensboro and former mayor of that city, spoke in appreciation of the book. It may be ordered from Friends Book and Supply House, Richmond, Indiana. Dr. Anscombe is a former teacher of history and religion, and is now a member of Winston-Salem Friends, where he is clerk of the Meeting and teaches the Men's Class.

* * *

Lynn, Mass. — J. Floyd Moore, associate professor of Religion at Guilford College, N. C., and former minister at the Silsbee Street Meeting, attended a Fellowship Hour at 7 p.m. in his honor at the Meeting House, January 20. Later his subject was, "Does the Bible Speak to Our Times?"

It was an enjoyable evening with friends and members of the Bible Study Group, including many non-Friends who attended his Thursday evening classes, while he was minister at Lynn Meeting.

James J. Toothaker, who until recently was minister of Lawrence, Mass. Friends Meeting, and who is returning with Floyd Moore to take a course in religion at Guilford College, was presented with a gift of money from friends for the purchase of volumes of "The Interpreters Bible."

* * *

Hortonville, Ind. — Hortonville Friends used a Christmas offering to help raise their $1461 share of the United Services Budget. Known as the "Manger Bank Plan," this offering became a deep expression of love for God's gift of His Son, and it was a deep satisfaction to all who shared in helping reach this goal. Over $225 was given in this offering for "Christ at Christmas."

Ten young people attended a class on church membership conducted over a 7-week period by their minister, Robert Beck. One session was a trip to Richmond and a tour of the Central Offices. Their studies were based on Harold Smuck's book, "My Choice." When these young Friends applied for active membership in the Meeting, they were accepted and gladly welcomed. Recognition for them and for two adults was held on Feb. 14th.

To celebrate Youth Week, a panel discussion of Parent-Teen Age Relationships was held on Sunday evening, Jan. 31. Two parents and two young Friends led discussion of the film "Friendship Begins at Home." During that weekend was held a series of evangelistic meetings, conducted by Carl Darnell, minister of West Middleton Friends near Kokomo.

Algerian Relief Askings Are Doubled

The American Friends Service Committee is carrying out, at the urging of the United Nations High Commissioner for Refugees, a rapidly-increasing relief program for the more than 250,000 Algerian refugees who are in Morocco and Tunisia. The need for warm clothing and blankets continues despite the large shipments of recent months. Clothing for women and children are especially needed.

Almost 30,000 warm blankets, quilts and afghans had been shipped to Tunis by Jan. 31; 70,000 more are needed to meet the initial goal in providing protection from the winter weather, the cold of mud floors, and exposure of makeshift housing.

Milk feeding centers for refugee children are being established in Tunisia. For an initial 20 of these centers, Quaker aid has provided equipment: tables, stoves, soap, uniforms, cups, ladles and pots. Vita-

Photo by M. Kouasi

Algerian refugee children in line for liquid milk at Gaou El Halfaya in Tunisia.

mins and cod liver oil are distributed daily, along with the cup of reconstituted milk given each child. Eight centers are operating; the League of Red Cross Societies intends to establish others. A total of 40 milk centers are either in operation or immediately planned for. Each center can accommodate several hundred children at one feeding session.

The AFSC has also sent drugs, school supplies, sugar, dried beans, rubber sheeting, milk feeding equipment and knitting materials for children's caps. Contributions to the AFSC Algerian program have come from the Brethren Service Commission, Church World Service, Unitarian Service Committee, CROP, and the Friends Service Council of London. The AFSC is the only private American agency now working in Tunisia and Morocco on the refugee program. In late January it was decided to raise the AFSC budget for relief to Algerian Refugees to $1,000,000, double the amount previously announced, so great is the need.

Many projects for Algerian relief were undertaken at Christmas time in Friends Meetings throughout the United States. An extensive appeal was made by the Earlham College community, which resulted in the donation of many blankets and the actual weaving of wool squares for afghans by Earlham students and the wider Earlham community.

At Anderson College in Anderson, Indiana, an appeal was made to the college by Bill Hayden, finance secretary of the Dayton regional AFSC office. The school took it up whole-heartedly, staged a week-long campaign which was climaxed by a 4-hour telethon in the school gymnasium. Gov. Handley commended it, declaring it "Project Blanket Week" throughout the state. Some 1,000 blankets were subsequently sent from Anderson College, as well as cash.

Fair Employment and Open Occupancy Housing to Be Considered

Plans for the second Midwest Conference on Human Relations on March 25-27 at Germantown, Ohio, are announced by the Dayton regional office of the American Friends Service Committee.

The program will deal with the twin concerns of fair employment and open-occupancy housing. Speakers include: Edward Miller, director of continuing education at Antioch College, who will give the address on Friday evening; and Robert Blees, minister of counselling at First Community Church in Columbus, Ohio, who will speak on Saturday morning on solving our inner conflicts and will demonstrate the techniques of role playing as a means of solving problems. Worship-fellowship groups will come at the end of the morning.

On Saturday afternoon, Theodore Berry, former member of the City Council of Cincinnati, Ohio, will speak on "Next Steps in Fair Employment," followed by discussion groups on this topic. A demonstration of audio-visual aids by Dan Asher of the Jewish Community Council of Dayton will be held late in the afternoon. On Saturday night, William Hooper, builder, and Richard Taylor of the Philadelphia American Friends Service Committee staff, will each speak on open occupancy housing, small group discussions following. Meeting for worship will close the sessions on Sunday.

Wallace Collett of Cincinnati, is Community Relations chairman; Dick Eastman of Yellow Springs, O., is conference chairman. George Cooper, member of the Planning Commission, City of Dayton, is program chairman. Promotional committee includes Wallace Collett and Emily and Glen McGrew of New Castle, Ind., plus others.

Cost of the week-end conference will be $13.00, and Friends meetings are urged to send delegates. Registrations may be sent to the AFSC regional office, 915 Salem Avenue, Dayton 6, Ohio.

The Cry for Recognition

To the Editor:

One cannot make a survey of Quakerism in this country, especially in the mid-west and far-west, without noticing some of the deep concerns Friends are having. One such concern, which is no small one in any sense of the word, is the cry for recognition coming from evangelical Friends. Some reader will say, "Are you trying to catalog Friends by calling one group evangelical and another group by some other name?" Not necessarily. However, anyone who is honest will have to admit that some Friends are happy to be called evangelical while other Friends would not be happy to be called such. It must be understood that when I speak of evangelical I mean fundamentally evangelical and not a neo-orthodox kind of evangelism.

In recent years this cry for recognition has come to the ears of Quakers across the country. I call this a cry for recognition for that is exactly what it is. Evangelical Quakerism is not a "new" force trying to emerge itself but a force that has been active since the beginning of Quakerism. The cry is from a concerned people desiring a friendly recognition throughout Quakerdom and throughout the world. Many times evangelical

(Continued on page 60)

TO THE EDITOR (Continued)

Quakerism has cried on its own shoulder making its concern known only to itself. In other instances it has tried to cry in other ears of the world only to be drowned out by the louder voice, or perhaps by the recognized voice, of non-evangelical Friends.

The cry is perhaps best heard today through the Association of Evangelical Friends, which is "dedicated to a Christ centered renewal of spiritual life among all Friends." The purpose of this cry for recognition is not to be divisive nor antagonistic but it is a prayer, "praying for an enlarged Quaker witness to the Gospel throughout the world."

—George M. Cole, Pastor,
Little Blue River Friends Church
Indiana Yearly Meeting.

To the Editor . . .

With absolute faith that God's abundant goodness resides in everyone, the true Friend finds "that of God" in all others. The steadfast expression of divine love is the only way to convert enmity into friendship. It is the Friend's way of life, the Christian cure for thoughts and actions of turmoil, revenge and war, which continue until the true principle of divine peace and friendship is applied.

Jesus was beholding the perfect man of God's creating in others when He prayed for those who were crucifying Him, "Father, forgive them; for they know not what they do."

We may not feel called upon to make this supreme sacrifice, but many opportunities come to us daily to prove our friendship with all others. We can accomplish much good for the benefit of humanity and to the glory of God in what may be a longer, although less spectacular life.

—Clifford North Merry
Los Angeles, Calif.

Correction

The statement in Eva Totah's article in December 14 issue should read: "Sixty percent of the citrus was in Arab hands. All the fertile plains and citrus areas are now taken over by Israel."

—Editor

"Church World Service, National Council of Churches of Christ in the U.S.A., has moved its offices to 475 Riverside Drive, New York 27, N.Y.

"However, contributed clothing should not be directed to this address. Clothing donations should still be sent to one of the following CWS centers: New Windsor, Md.; Nappanee, Ind.; 110 East 29th Street, New York 16, N.Y.; 4165 Duncan Avenue, St. Louis 10, Mo.; 919 Emerald Avenue, Modesto, Calif."

BIRTHS

Darnell — To Terry and Barbara Horn Darnell, on Nov. 17, 1959, a daughter, Aleta Jane, Thornton, Ind.

* * *

Hanson — To Richard and Joan Folger Hanson of Greensboro, North Carolina, on Nov. 25, 1959, a son, Jonathan Richard.

* * *

Ratcliff — To Robert and Betty Ratcliff, members of Coloma Meeting, Rockville, Ind., on Dec. 7, 1959, a son, Kevin Dean.

* * *

Sharp—To Ronald and Sara Prout Sharp on Dec. 26, at Peru, Ind., a daughter, Susan Marie.

* * *

Shrock — To Larry and Barbara Wilson Shrock, on Dec. 29, in Memphis, Tenn., a daughter, Kathryn Sue.

MARRIAGES

Houseman-Brown—Delores Brown of Adel, Iowa, to Allen Houseman of the Earlham, Iowa Meeting, on August 29.

* * *

Johnson-Nellis — Winifred Nellis, daughter of Merl and Martha Nellis of the Earlham, Iowa, Meeting, to Clarence Johnson of Los Angeles, California.

* * *

Wilson-Berning — Margaret Berning to Floyd Wilson of Earlham, Iowa, on May 28.

DEATHS

Benson—Daisy Benson, long-time member of the Earlham, Iowa Meeting, on Nov. 29, age, nearly 85 years. She had served many years as an overseer of Earlham Meeting. She lived her entire life in Dallas Co., and died at the family home northeast of Earlham where she lived with her daughter and son-in-law, Ivan and Inez Russell. Surviving is another daughter, Ethel Hoskins, one grandson and two great-grandchildren.

* * *

Raiford—Jesse Thomas Raiford, a member of Corinth, Va., Friends Meeting, in Philadelphia, Pa., on Jan. 7, age 59. Son of the late William G. and Elizabeth Roberts Raiford of the Corinth Friends community, he was a native of Southampton Co., Virginia. He graduated from Corinth Friends Academy, Va., and from Earlham College in 1923. The following year he married Dorothea McWilliams. For the past 30 years they have lived in the Atlantic City, N. J. area, and since 1952 he had taught in secondary schools—the last seven years teaching industrial arts at Atlantic City Senior High.

Surviving are his wife, one daughter, Joanna MacKain of Northfield, N. J.; one son, Dr. J. William Raiford of Levittown, Pa.; eight grandchildren; one sister, Ellen Glenn of Raleigh, N. C.; and one brother, Eugene R. Raiford of Westtown School, Pa.

Services for the family and private burial were held in Atlantic City, N. J., Rev. Harry Pine in charge. At the same time a memorial meeting was held by Raleigh, N. C. Friends at United Church. And at the close of Sunday worship, Corinth Friends held a brief memorial service.

Dorothea Raiford's address is 315 Booye Terrace, Northfield, N. J.

* * *

Ramsey — Hugh Ramsey, faithful member of the Earlham, Iowa, Meeting, on Jan. 3, age 53. He was born Feb. 2, 1906, and had worked on various committees within the Meeting, serving as Sunday School treasurer at the time of his death. Surviving are his wife, Clarice; one daughter, Mary Ann Harms of Des Moines; and one son, Glenn.

* * *

Winslow — Lindley Jay Winslow, member of Piney Woods Meeting, Belvidere, N. C., following a prolonged illness, on Jan. 6, at the home of his daughter, Sara M. White, in Norfolk, Va., age 88. Always with a deep concern for religious and community affairs, and with a friendly and kind approach to everyone, he was loved and honored by all who knew him.

Lindley Winslow was for 35 years a merchant and assistant to the postmaster at Belvidere, where he and his wife, Delice Raiford Winslow, warmly welcomed to their home Friends and loved ones.

Surviving besides his wife and daughter are one granddaughter, Sara Lynn White; one grandson, Jay Winslow White, serving at Iwo Jima; one great-granddaughter, Jayne White of Norfolk; and one brother, Ira Winslow of Belvidere.

Memorial service was held at the Lynch Funeral Home, Hertford, N. C., with interment in Hertford, Dr. Harold White, Mark Hodgin and Orval Dillon, ministers.

Local Meeting Directory

ARIZONA

Phoenix, Arizona—17th Street and Glendale Avenue: Meeting for Worship, 10:00 a.m. James Dewees, Clerk, 1928 W. Mitchell Dr.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.: Worship, First Days at 11 a.m. For information write Julia Jenks, 2146 East 4th Street, Tucson. Main 3-5305.

CALIFORNIA

Alhambra, California — Alhambra Friends Community Church, 1209 South Seventh Street; Church School, 9:30; Morning Worship, 11:00 a.m.; Vesper Worship, 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Bell, California — (southeast Los Angeles) 4080 East Gage Ave.: Sunday School, 9:30; Worship, 11:00 and 7:30; Youth groups, 6:30; Prayer Meetings Wednesdays, 7:30. Kenneth R. Pickering, Pastor, 6239 Otis, LU-73073 or LU-28183.

Berkeley, California — Friends Memorial Church, Fulton St. at Channing Way: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m.; Prayer Meeting, Wednesday, 7:15 p.m. Allen Bowman, minister, phone Res. THornwall 8-6411; Office THornwall 3-7531.

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 miles S. Roseville): Sunday School, 9:45; Worship, 11 and 7:30; C.E., 6:30; Prayer Meeting Wed., 7:30. Keith H. Kirk, Pastor. Phone PArkview 5-2634.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth: Morning Worship, 11:00 a.m.; Evening Service, 7:00 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Homer L. Vail, 2910 Chestnut Ave., Pastor. Phone HEmlock 7-1566 or GArfield 7-5636.

Los Angeles, California — Friends Church, 17th and Toberman Streets: Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:00 p.m. Roy Knight, Minister. Richmond 70716.

Pasadena, California—First Friends Church, 2540 E. Orange Grove Avenue: Church School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Stuart Innerst, Pastor. Phone Sy-63372.

Ramona, California—Friends Church, 8th and Main St., (35 miles northeast of San Diego). "The Valley of the Sun." No smog. Sunday School, 9:45 a.m.; Worship, 11 a.m.; C.E., 6 p.m.; Evening, 7 p.m.; mid-week, Tuesday, 7:30 p.m. William J. Murphy, pastor. Phone 81J.

Spring Valley, California—Friends Community, Bancroft at Kenwood (11 miles east of San Diego): Sunday School, 9:45; Worship, 11:00; C.E., 6:00; Evening, 7:00; Mid-week Wednesday, 7:00. Loren D. Mills, Pastor. Phone HOpkins 6-3339.

Ventura, California — Friends Church, 414 Valmore: Bible School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m. Paul Miller, Minister, MIller 2-3774.

Whitter, California — East Whittier Friends Church, 15911 E. Whittier Blvd.: Church School, 9:30; Morning Worship, 10:45; C.E., 7:00; Prayer Meeting, 7:30 p.m. Wed. Charles S. Ball, Minister, 15921 E. Russell St. Phone OWen 1-3124.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave.: Unprogrammed Meeting, 9:00 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Young People's groups, 7:00 p.m. Office address, 310 E. Philadelphia St., W. Marvin Gilbert, Clerk; Harold Walker, Minister. Phone 43-467.

CANADA

Montreal, Quebec — Meeting for Worship every first day, 11:00 a.m. at the Y.W.C.A., 1355 Dorcester Street West.

Toronto, Ontario—60 Lowther Ave. (North from cor., Bloor and Bedford): Meeting for Worship every First Day, 11:00 a.m.; First Day School same. Friends welcome at all times. For overnight, write in advance.

COLORADO

Denver, Colorado — First Denver Friends Church, W. 46th Ave. and Eliot St.: Church School, 9:45 a.m.; Worship, 11a.m. and 7:30 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado — Friends Meeting (Five Years Meeting), West 39th Ave. and Shoshone St., Sunday Study Groups, 9:45 a.m.; Worship Service, 10:45 a.m. Philip Mesner, Minister, Katherine Honold, Clerk, Phone GL 5-7179. Ava C. Maris, Correspondent, 4128 Grove St., Denver 11.

CONNECTICUT

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

FLORIDA

Daytona Beach, Florida—Meeting 11:00 a.m., Firstdays at 300 North Halifax Avenue.

Gainesville, Florida — 116 Florida Union. Meeting for Worship (unprogrammed), First-day, 11 a.m.

Jacksonville, Florida—Meeting for Worship at 11:00 a.m. in Y.W.C.A. Board Room. Phone EVergreen 9-4345.

Miami, Florida—Tenth Avenue Friends Meeting and Iglesia Los Amigos, 3235 NW 10th Avenue — Meeting for Worship in English, 9:00 a.m.; Sunday School, 10:00 a.m.; Meeting for Worship in Spanish, 11:00 a.m. Earl W. Redding, pastor. Phone NEwton 4-6740.

Palm Beach, Florida—Meeting for Worship, 10:30 a.m. 823 North A St., Lake Worth, Florida.

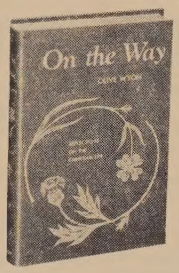
Orlando—Winter Park, Florida—Worship, 11 a.m. in the Meetinghouse at 316 East Marks St., Orlando, telephone MI 7-3025.

St. Petersburg, Florida — Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First Day School at 11 a.m.

GEORGIA

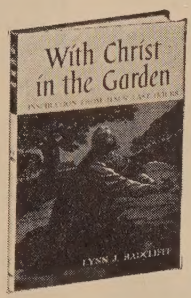
Atlanta, Georgia—Meeting for Worship and First-day School at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phern Stanley, Clerk; Phone DR 3-5357.

The self-centered "I" must go, but only as there is Divine Love that enables you to see it and surrender it. You cannot command yourself to be at peace. You cannot make yourself quit worrying. Neither can you make yourself love. You can't get rid of the self-demanding, self-despising "I" by your own powers. You lose it only as you look into the light of Eternal Love and are lifted out of yourself, forgiven and freed, able to become your true self. —Lance Webb



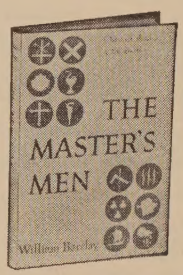
ON THE WAY
By Wyon
Westminster, $2.50

To read this stimulating and warmly devotional book is to taste the spiritual life itself. Answering "Why are we here," Dr. Wyon calmly shows that there is an "end" to live for and a sure "way" to reach it.



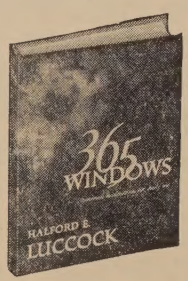
WITH CHRIST IN THE GARDEN
By Radcliffe
Abingdon, $1.50

This book is designed to lead men to a closer communion with God through prayer. By vividly recreating the scene at Gethsemane, Dr. Radcliffe delves into the heart of Jesus' prayer life.



THE MASTER'S MEN
By Barclay
Abingdon, $2.00

The twelve apostles are the foundation stones of the Christian Church. This shows Dr. Barclay's distinctive approach of scholarly interpretation and human interest.



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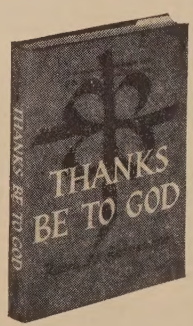

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Chicago, Illinois — Evanston Meeting of Friends, Maple and Greenleaf, Evanston, One block East of Ridge Blvd.: Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western: Phone Hilltop 5-8949. Bible School, 9:45; Worship, 11:00. John Fletcher, Minister, 10729 S. Maplewood Ave. Phone BEverly 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois — 57th Street Meeting of Friends. Sunday Worship hour 11 a.m., at Quaker House, 5615 Woodlawn Avenue. Monthly Meeting 7:30 p.m. every first Friday. Telephone BUtterfield 8-3066.

Downers Grove, Illinois — Downers Grove Monthly Meeting of all Friends. Sunday Meeting for Worship 10:30 a.m. at Avery Coonley School, 1400 Maple Avenue. First day school 10:30 a.m., joins meeting for fifteen minutes. WOodland 8-2040.

INDIANA

Anderson, Indiana — First Friends Church, Chase and Tenth Sts.: Bible School, 9:30; Worship Service, 10:45; C. E., 6:30; Gospel Service, 7:30; Prayer Meeting, Wednesday, 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Bloomington, Indiana—First Day Meeting for study and worship, Indiana School of Religion Building, Union and Seventh Streets. Keogh Rash, Clerk, 801 S. Mitchell, EDison 6-5209.

Carthage, Indiana—Carthage Friends Church, South Main St.: Bible School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Prayer Group, Thursday, 7:30 p.m. Herman A. Parker, minister. Phone Logan 5-5665.

Carmel, Indiana—Friends Church, Corner of Third St. and Rangeline Road: Meeting for Worship, 10:30 a.m.; Bible School, 9:30 a.m.; Youth Meetings, 5:00 and 6:30 p.m. Murray C. Johnson, Minister. Phone VIctor 6-2066.

Evansville, Indiana—Unprogrammed meeting for worship, First-days, 11:00 a.m. YMCA, 205 N.W. 5th. Call Herbert Goldhor, H.A. 5-2621; after 6:00 p.m. G.R. 6-7776. All Friends welcome.

Hagerstown, Indiana — Nettle Creek Friends Meeting (west of Dalton). Sunday School, 9:30; Morning Worship, 10:30; Evening Service every other Sunday at 7:00 p.m. Midweek Cottage Prayer Service, 7:00 p.m. Edward Armstrong, Minister.

Indianapolis, Indiana — Irvington Friends Meeting, 23 S. Ritter Ave. Church School at 10:00 a.m. Meeting for worship at 11:00 a.m. J. Worrell Kirk, Minister. For information call FL 7-3850.

Indianapolis, Ind.—Lanthorn Friends Meeting, 1040 W. 42nd St. Unprogrammed Meeting and First-day School 10:00 a.m. Tel. LI 6-0422.

Indianapolis, Indiana—First Friends Meeting, 3030 East Kessler Boulevard: Sunday School, 9:30 a.m.; Meeting for Worship, 10:45 a.m. Errol T. Elliott, Minister; Ruth Day, Minister of Christian Education. Phone CLifford 5-2485.

Indianapolis, Indiana — Second Friends of West Indianapolis. Meeting place, corner Lee and Lambert Sts.: Sunday School, 9:30 a.m.; Service, 10:45. Allen Reynolds, Minister.

Knightstown, Indiana—Friends Meeting, East Brown St.: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Byron Leaser, Minister.

Kokomo, Indiana—Union Street Friends, 507 North Union: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Norman Young, minister.

Lafayette, Indiana—Farmers Institute Friends (10 miles S.W. of Lafayette): Sunday School, 9:30 a.m.; Worship Service, 10:30 a.m. Keith Kendall, pastor, 220 Pierce Street, West Lafayette. Phone RI 3-3310.

South Marion Friends at 38th and Harmon Streets: Bible School, 9:30 a.m.; Morning Worship, 10:30; Evangelistic Services, 7:30 p.m.; Prayer Meeting, Thursday, 7:30 p.m. Isaac Phillips, Pastor.

Mooresville, Indiana—Friends Church, Main and Monroe Streets: Bible School, 9:30; Worship Service, 10:30; Mid-week Meeting, Thursday, 7:30 p.m. Mark Shugart, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial Meeting, Adams and Cherry Streets: Sunday School, 9:30 a.m.; Morning Worship, 10:45 a.m. Richard Newby, Minister, 2403 Ethel Ave. Phones: ATlas 2-5674 (home), ATlas 8-5680 (church).

Plainfield, Ind.—Friends Meeting, East Main on U.S. 40, 12 miles west of Indianapolis: Meeting for Worship, 10:30 a.m.; Church School, 9:30 a.m. Norris Bryant, Clerk, 306 East Main; Marlin Dawson, Minister, 533 S. Carr Rd.; Office Phone TErrace 9-6490.

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Sharpsville, Indiana—Mt. Lebanon Friends Meeting - 8 miles south of Kokomo on Route 31 - then one mile west. Sunday School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Young Peoples Service, 5:30 p.m.; Evangelistic Service, 7:00 p.m.; Prayer Meeting Wednesday evening, 7:00 p.m. Dwight Moss, pastor. Phone 2X10.

Spiceland, Ind.—Meetinghouse on W. Main St., 2 miles north of U.S. 40 on state rd. 3: S. S., 9:30; Worship, 10:30. Earl P. Prignitz, pastor.

IOWA

Des Moines, Iowa—First Friends, East 13th and Lyon Streets: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m. Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa — Des Moines Valley Friends Meeting: Unprogrammed Worship, 10:00 a.m.; Classes, 11 a.m. 2920 30th St., South Entrance. Phone CRestwood 7-2738.

Oskaloosa, Iowa—College Avenue Meeting, North C. Street and College Ave.: Sunday School, 9:45; Worship, 11:00 a.m. and 7:45 p.m.; Youth Groups, 6:30; Mid-week Meeting, Wed., 7:30 p.m. Duane Moon, Minister, 910 North C St., ORchard 2-2342, home; ORchard 3-6341, church office.

West Branch, Iowa—Hoover's birthplace, 10 miles east of Iowa City: Church School, 9:30 a.m.; Worship, 10:30 a.m. Clifford Wolfe, minister.

KANSAS

Wichita, Kansas—University Friends Church, University Avenue at Glenn: Bible School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. and 7:00 p.m.; Junior Hi-C.E., 5:00 p.m.; High School College Fellowship, 6:00 p.m.; Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Robert E. Cope, Norman Huff and Lela Gordon. Office phone AM 2-3373.

KENTUCKY

Louisville, Kentucky—Meeting for Worship and First-day School, 10:30 a.m. at Neighborhood House, 428 South First Street. Phone TWinbrook 5-7110.

MAINE

Portland, Maine—83 Oak St. Sunday Meeting for Worship and Bible School at 10:30 a.m.

MARYLAND

Adelphi, Md.—Near Wash., D.C. and Univ. of Md. Clerk, R. L. Broadbent, JU 9-9447.

MASSACHUSETTS

Cambridge, Massachusetts — 5 Longfellow Park (near Harvard Square). Meeting for Worship each First Day at 9:30 and 11 a.m. Telephone TR 6-6883.

Lawrence, Mass.—Friends Meeting, 45 Avon Street: First Day Bible School, 10:00 a.m.; Meeting for Worship, 11:00 a.m.; Monthly Meeting every first Wednesday at 7:30 p.m. James Toothaker, Minister, 17 Westford Street, Saugus, Mass. Tel. Saugus 8-2023W.

Lynn, Massachusetts—Silsbee Street Meetinghouse near B & M Station. Meeting for Worship, 11:00 a.m. Clerk, Richard S. Gove, 370 Nahant Road, Nahant. Tel. JU 10259.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorrento: Sunday School, 10:15; Worship, 11:00 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone WE 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed: Meeting for Worship, 11:00 each First-day in Highland Park YWCA. 13130 Woodward. Phone TO 7-7410.

Kalamazoo, Mich. — Meeting House, 508 Denner: Unprogrammed Meeting for Worship, 10:00 a.m.; Discussion, 11:00 a.m.; Sunday School, 10-12. Visitors call FI 9-1754.

Traverse City, Michigan — Traverse City Friends Church, corner of Fifth and Oak Streets. Ellsworth Runyon, Minister.

MINNESOTA

Minneapolis, Minnesota — Friends Meeting, 44th Street and York Avenue South: Church School, 10:00 a.m.; Meeting for Worship, 11:00 a.m. Harold N. Tollefson, Minister, 4421 Abbott Ave. So. Phones WA 6-9675 (Res.), WA 6-6159 (Church).

MISSOURI

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:30 a.m. and 7:30 p.m. at 306 W. 39th. Visiting Friends welcome. Call HA 1-8328.

NEW JERSEY

Montclair, New Jersey — 289 Park Street: First-day school, 10:30 a.m.; Meeting for Worship, 11 a.m. (July-August 10 a.m.). Visitors welcome.

NEW YORK

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany HO-3-62-42.

Gasport, New York—Friends Meeting: 10:00, Sunday School; 11:00, Morning Worship.

New York City — First-day meetings for worship:
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Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverside, New York. Clerk, Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York—United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: William Vickrey, 162 Warburton Ave., Hastings-on-Hudson, N.Y.

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Greensboro, North Carolina—Spring Garden Friends Meeting, 1608 Spring Garden St.: Bible School, 9:45; Meeting for Worship, 11:00 and 7:30; Midweek Meeting, Wednesday, 7:30. Leslie N. Winslow, Minister.

Guilford College, Greensboro, N. C.—New Garden Friends Meeting: Unprogrammed Meeting, 9:00; Church School, 9:45; Meeting for Worship, 11:00. Daryl Kent, Clerk; D. Aldean Pitts, Minister.

High Point, N. C.—Springfield Friends Meeting, 555 Springfield Road: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:30; Mid-week Meeting, Wednesday, 7:30. Byron A. Haworth, clerk, phone 6-8522; David O. Stanfield, minister, phone 9-8198.

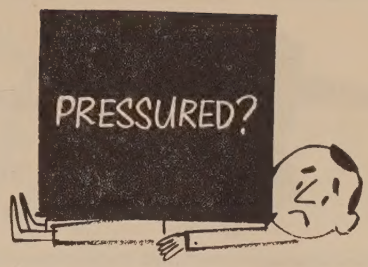
High Point, North Carolina—Friends Meeting, 800 Quaker Lane, P. O. Box 5166: Bible School, 9:45; Meeting for Worship, 11:00; Youth Activities, 6:30. Cecil E. Haworth, minister.

Mount Airy, N. C.—Friends Meeting, South Main at Wilson: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:00; Mid-week Meeting, 7:30, Wednesday evening. Howard B. Yow, minister.

OHIO

Cincinnati, O.—Friends Meeting, 2910 Eden Ave. (near University Ave., four blocks east of Vine St.): First-day School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Pastoral Minister: Don Stanley, "Eldonhill," 876 Lafayette Ave. Phones: MU 1-6528 (res.) or UN 1-0739 (office). Clerk, Ruth G. Tuttle, 903 Ellison Ave., phone EA 1-2619.

Columbus, Ohio—Westgate Friends Meeting, (formerly Highland Avenue) 3750 West Sullivant Ave. Turn south on Georgesville Road off Rt. 40 about 2 miles west of the city limits. Go south about one mile, turning at first road, and proceed east about one mile. Meetinghouse on north side of Sullivant Ave. Leonard Wines, Pastor. All Friends welcome.



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Toledo, Ohio—Unprogrammed meeting for worship. First-day, 10:00 a.m., Y.W.C.A., 1018 Jefferson.

West Milton, Ohio—Friends Meeting: Bible School, 9:30 a.m.; Worship, 10:30 a.m. North Main at North St. Lawrence Barker, Pastor.

OREGON

Newberg, Oregon—Friends Church, College Street at Third: Sunday School, 9:45 a.m.; Worship, 11:00 a.m.; Christian Endeavor, 6:00 p.m.; Evening Worship, 7:00 p.m.; Prayer Meeting, Wednesday, 7:30 p.m. Glen Rinard, pastor. Phones JEfferson 8-3721 and 2801.

PENNSYLVANIA

Lancaster, Penn.—Meetinghouse, Tulane Terrace, 1½ mile west of Lancaster off U.S. 30. Meeting and First-day school, 10 a.m.

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m., 1353 Shady Avenue.

TENNESSEE

Memphis, Tennessee—Unprogrammed meeting for worship at 9:30 a.m. Clerk, Myrtle Nash, 770 Holly St., FA 3-6574.

Nashville, Tenn.—Meeting for worship 10:30 a.m. Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

Dallas, Texas—Meeting for Worship, Sunday, 10:30 a.m. 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 8-9810.

VIRGINIA

Holland, Virginia — Somerton Friends Meeting: Bible School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Clerk, Goldie Mae Wright, Holland, Va., RR 2. Minister, James A. Coney. Phone Franklin, LO-2-8617.

Richmond, Virginia—Friends Meeting, 4500 Kensington Ave.: Worship, 11 a.m.; Bible School, 10 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

WASHINGTON

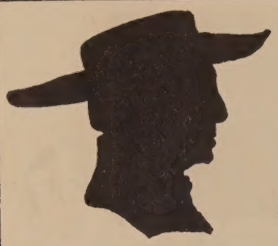
Seattle, Washington — University Friends Meeting, 3959 15th Ave., N.E. Phone Melrose 9983. Meeting for Worship 10:00 a.m., Religious discussion 11:00 a.m.

WASHINGTON, D. C.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship, First-days at 11 a.m. First-day School at 10:30.

HAWAII

Honolulu, Hawaii—Friends Meeting House, 2462 Oahu Avenue. Meeting for worship, Sundays, 10:15 a.m. Tel. 999-447.



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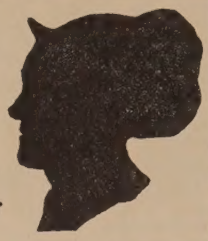

My Aunt Lizzy and the Tar-Bucket

First, of course, you have to know my Aunt Lizzy. Actually there was nothing to know, because Aunt Lizzy was a fake, standard brand. She was not old—she lived without thought for about thirty years after the Tar-Bucket episode; but she tried to appear younger than she was, dressing and adorning herself quite in style. She was vivacious, chatting about the foibles of all the other aunts, uncles, cousins and neighbors. Having nothing to say, she endlessly extended her remarks. Aunt Lizzy was a fake, well adjusted to a world over-populated with fakes.

But to a small boy, Aunt Lizzy was a Monster. She expected small boys to listen attentively when she talked, which was all the time. Children should sit still and be proper, curbing all imagination. So, from the boy's point of view, non-entities can be monsters. Poor Uncle John, he had been a good man, who worked hard, quoted poetry, and talked to me as an equal. He died done to death, no doubt in my mind, by his wife's loquacity. She was a . . . . but my parents had taught me not to use the words that described Aunt Lizzy.

The Tar-Bucket is more easily explained. About the turn of the century it was the custom in Maine, on the night of Washington's Birthday, for boys to have bon-fires in the street. If an old tar bucket could be found, it added glorious black smoke to the conflagration. Now my bonfire was well prepared, ready to light. Anticipation tingled. Then Aunt Lizzy arrived, requiring unanimous attention to her chatter. I was "good," at least for a while. Then, unmanfully, I fled to the cellar, to cry inconsolably.

Of course it got too late for the fire; in fact, about sixty years have passed. Probably, however, if some psychiatrist today investigated the worn wheels of my mind, he would explain some oddity as due to a youthful trauma: Aunt Lizzy and the Tar-Bucket episode.

After it happened I felt guilty: I ought not to have cried; with Spartan patience I should have endured Aunt Lizzy. It's no use now to tell me that the guilt-complex is destructive, for we were brought up to follow the Light Within, not the thin words of popular psychology. The really pathetic fact is that as we get older we become hardened to the world of gossip and propriety and empty heads, the world so full of Aunt Lizzy's, that we no longer run for the cellar to cry about it.

O well, it's the problem of overpopulation, we say: too many unimaginative Aunt Lizzy's of both sexes. As for modern houses, they have such skimpy cellars that there's no escape in that direction. If not down cellar, how about Friends Meeting? We can quietly pray, "O Lord, destroy in me that fake monster of vivacious propriety. O Lord, please stop me from being an Aunt Lizzy!"

—Moses Bailey
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